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**HISTORY**  
**of**  
**The Methodist Church**  
**in**  
**Carlisle, Pennsylvania**





**HISTORY**  
**of**  
**The Methodist Church**  
**in**  
**Carlisle, Pennsylvania**  
**1792-1954**







1951640

To

THE REVEREND C. GAIL NORRIS

*Who kept a vigil light burning during our  
darkest days, and helped us, beyond any rea-  
sonable expectation, to find "fire in the ashes."*



“When it shall be found that much is omitted,  
let it not be forgotten that much likewise is performed.”

—(*From Samuel Johnson's Preface  
to the English Dictionary.*)



## *Foreword*

THREE historical accounts of the church have preceded this history. All of them are accessible in the files of the church office; each of them has been of importance to the compilers of this book.

In 1918 The Reverend W. A. Houck wrote "A History of The Allison Methodist Episcopal Church." Though thus entitled, the manuscript is not really a history of The Allison Church, for that name was not used for the church till 1892, but is a history of The Methodist Church in Carlisle till 1918. The occasion was the celebration by the Central Pennsylvania Conference of its semi-centennial. This record has a history of the church buildings and parsonages, and a list of pastors and district superintendents from 1794 to 1917.

In 1935 Dr. Bradford O. McIntire wrote "A History of Methodism in Carlisle," a paper read at an anniversary of the church. This records some early history, but deals chiefly and at length with the construction and dedication of the church at High and West Streets.

In 1942 Dr. Whitfield J. Bell, Jr., on the occasion of the sesquicentennial of Methodism in Carlisle gave, from notes, a talk to the young people of the church on "A Century of Methodism in Carlisle," and later wrote out in manuscript the substance of



his remarks. This manuscript has many interesting facts and dates taken from early church records, and amplified from old newspapers. It is especially valuable for its exposition of the development of the church as it reflected the life of the town, and as it emerged from a society into an institution.

A list of all other documents and records consulted will be appended at the end of the book. The present record was compiled with the generous help of Practically Everybody. We have had two, often conflicting, aims: to present all the available factual material, and to make the account somewhat readable. It will be as evident to others as it is to us that between the two stools we have sometimes slipped to the ground.

RUTH E. WHITE.

*SECTION I*

**History of the Church Property**



## SECTION I

### History of the Church Property

ON MARCH 3, 1792, the Methodist Society in Carlisle purchased a lot forty by sixty feet on the northeast corner of South Pitt Street and the alley later called Chapel Alley. They erected a one-story building with two doors in front, and six windows. In October 1792, this work had progressed so far that the frame for the gables was erected, but not covered. A high wind blew the framework down, and the workmen had to start over again. Some bills for this construction are in existence, and one is for one pound, fifteen shillings, and seven pence for whiskey. This was a conventional item of expense for workmen in that day, and we mention it, not as a commentary on manners or morals, but to cheer up our present building committee by the mention of one (if the only) item of expense they do not have to meet.

The building lot was conveyed to the trustees of the Methodist Society by one William Rainey, who is remembered because he couldn't quite let go of it. The deed specifies: "The said William Rainey reserves to himself, and for his use, six feet in *leanth* and three feet in *breanth* in any place within the *wals* of the church, should such a church be erected on said ground, to build or erect such seat thereon as he shall think proper for his own *convency* of hear-

ing, or otherwise." There is no record of where William sat, or what he heard, "or otherwise."

In the summer of 1810, Bishop Asbury made another (his third) visit to Carlisle, and drew plans for a new church, so it would seem that by this time the first church had become inadequate. This second building was not completed till 1815. It was to be larger and more pretentious than the older building, and the usual problems of plans and finances retarded progress. The lot purchased was on what is now called Church Alley, between Pitt and Hanover Streets. The building was of brick, forty-five by sixty feet, and *two* stories high. It was completed, and dedicated March 27, 1815. There is a record of specifications for pulpit and decorations "to the value of fifty dollars."

This building was occupied by the congregation till 1835. Then it was conveyed by the church to the Society of Equal Rights, and by them to the Carlisle School Board. It was long known as "Educational Hall." A writer of the time informs us that, after the purchase by the School Board, the building was "dedicated to the cultivation of the intellectual faculties, the promotion of morals, and the dissemination of useful information."

The Central Garage now occupies the site. The surroundings were never up to the desired dignity of the church. The alley was narrow and filled with stables. In 1833 the college came under Methodist management. The church was used for college cere-



monial occasions, and one reporter complains bitterly that the college president "had to be inaugurated in a Methodist Alley."

In 1835 the Church Board appointed a committee to secure a site for a new church. After considerable unfruitful investigation, the committee learned that the German Reformed Church wished to sell their site on the southeast corner of Pitt and High Streets. On the lot were a church scarcely seven years old, and several small stores and houses. This lot was purchased by our church for Five Thousand Dollars. It was a sum they could ill afford. The old church was sold for Twelve Hundred and Fifty Dollars. The Board hoped to defray expenses by the renting of the other buildings on the lot. This was, at the time, a high water mark in the prestige of the church. It was a happy Board meeting. The record says, "After much general and friendly conversation between all parties, the Board adjourned."

This building was used for forty years. At one time one of the buildings on the ground was used as a parsonage. The care of the property was a real burden to the church: difficult tenants, unpaid rents, urgent need of repairs. But, with it all, the church was somewhat easier financially.

During its time the building was used by the college for all ceremonial occasions, and on occasion by other religious and civic groups. But it needed more repairs in its later years than it was possible to do efficiently, and the rented property on the

ground was becoming a liability, so in 1875 the lot was cleared, and a larger church building erected on the site. The new church was called "The Centenary Church." Just what dates determined that name we are not sure.

The building is still standing, and in good condition. It is occupied by the Carlisle Commercial College and several stores. If you view the building from the north side of High Street (and follow the old Epworth League motto: "Look up, not down") you will get a good idea of the size of the building and its churchly "sky line."

This building was occupied by the church till 1889. It was commodious and substantial, but reported to have been somewhat bleak and unattractive inside. Some of our present church members, then small children, retain distinct impressions of the interior of the building. One of these members told us the building seemed immense to her. "We went down to the basement for Sunday School, and then up a long flight of stairs to church. I just adored the steps." (She added that that kind of magic had lost its charm for her.)

Again, the need for a more adequate building was recognized, and in 1889 the building was sold and a new one planned. The congregation moved to Bosler Hall, where all services were held for more than two years.

For a period of nearly twenty years (1858-1877) there were two Methodist Churches in Carlisle.

There was, as we have said, a sentiment on the part of The Dickinson College membership in the church that the church facilities were inadequate for the use of the College. In 1853, at a meeting of the Quarterly Conference, a committee was appointed to consider the practicability of forming a separate church. A lot was purchased on the northeast corner of West and Pomfret Streets, and a brick building erected, which was dedicated in 1858.

The new church was called "The Emory Memorial Methodist Episcopal Church," in memory of Robert Emory, who was president of Dickinson College (1845-1848). The new congregation worshiped here until 1877, when the church reunited with the First Methodist Church, then occupying the later church building on the High and Pitt Street site, "The Centenary Church."

The Emory Chapel building was for a time held by the College after they ceased to use it as a church. It was the College preparatory school from 1877 to 1888, and the Dickinson School of Law building 1890-1919. The lot was then sold to the United Brethren Church of Carlisle, and is the site of the present Grace E. U. B. Church of Carlisle.

And now we come to the building of the William Clare Allison Memorial Church. The record of this church must take a larger share of our attention, not only because we have more knowledge of it than of the others, but for several other reasons. It was a milestone in the life of the church. It marks the first

time when the Methodist Church took its rightful place in dignity and importance among the churches in Carlisle. It marks, too, a cooperation between the town membership and that of the College, a unity of purpose and effort that had not been previously expressed. It was, really, a finely planned building, and the use of it is withn the fond memory of us all.

In 1889 the corporation, under the name of The Methodist Episcopal Church of Carlisle, First Charge, purchased the lot on the southwest corner of High and West Streets. The land was purchased from Mrs. Florence Hargis, and an additional strip was added as the gift of Dr. George Edward Reed, then President of Dickinson College. Dr. W. W. Evans, of The Central Pennsylvania Conference, was appointed to the Carlisle Church, with the understanding that he was to plan the building of the new church. He worked with almost incredible zeal and persistence, and in March 1892 the new church was completed and dedicated. The subscriptions added on the morning of the dedication cleared the church, not only of the cost of construction, but, in addition, of an old debt, so that on March 7, 1892, the new church was free of debt.

The church building was of blue limestone. The following story is told, with the permission of Mrs. Elbert V. Brown.

Her mother, Mrs. W. Sterrett Woods, was an intimate friend of Dr. Evans and his family, and Dr. Evans shared with her his plans and ambitions for



the new building. He planned to build it of brick, but Mrs. Woods thought that would not be in keeping with the old stone college building near by, so she offered him as a gift all the stone he needed from her farm, the section later known as Rocky Lot. The transfer of the stone was made, at her request, by her son, Richard Woods. The stone was brought in one horse dump carts, and dressed at the site of the building.

There is a story of this Mrs. Woods that we wish to recount, even though it has no special relevance. It is notable because that was a day when sectarianism often reared its ugly head. Her daughter had an opportunity to go to South America to teach in a Methodist School. She wrote to ask her mother's approval, making special mention that her work would be with a different denomination. Mrs. Woods, and all her family, were Presbyterians. The reply to her daughter was something like this: "If you are going to South America as a Methodist or a Presbyterian, you had better stay at home. But if you are going as an 'Evangel of Faith,' you have my blessing." We are still far from a unity of Christianity, but we were farther from it then, and those who recognized it are worthy of note.

The building plans progressed. We have had access to the subscription book of Dr. Evans, and to much of his correspondence about the new building, and, with less actual evidence, we would not have believed his accomplishment possible. Nothing, of



course, is gained without a price. In one report to the Quarterly Conference, he states with regret that he had perforce been away from his pulpit most of the time.

But it was a building which satisfied our pride, and left little to be desired. It is so fresh in the memory of all of us that this descriptive account seems superfluous.

The trimmings and steps were of Indiana limestone, with columns of Aberdeen granite at the doors. The woodwork was of natural oak; the seats were arranged in amphitheatre style. A large gallery of open panel work was on the West Street side. The Sunday School rooms were on the south side of the church.

The original organ was the gift of B. F. Bennett, of Baltimore. The Charles Street Church in Baltimore had to be torn down because of the widening of the street; Mr. Bennett purchased the organ, and presented it to the new Methodist Church in Carlisle.

William Clare Allison had been a trustee of the College and a warm personal friend of Dr. Reed, the College President. He was a car manufacturer of Philadelphia, a member of The Arch Street Methodist Church in Philadelphia. He had announced his intention to help with the new church building, but died before it was completed. His widow gave, in his memory, ten thousand dollars toward the new

building, and for that reason it was named The William Clare Allison Memorial Methodist Episcopal Church.

His grandson, at that time a student in The Dickinson School of Law, contributed to the building fund, and also provided the very lovely north window, "Christ Blessing Little Children," as a memorial to his father and mother.

This second William Clare Allison was married to Miss Lenore Mullin, of Mount Holly Springs, and the wedding was the first wedding held in the new church.

The building was completed and dedicated, with much ceremony, on March 6, 1892. We have records, with a collection of newspapers giving full account of the ceremony of dedication,—in marked contrast to the sparseness of records of the earlier church buildings.

Bishop Andrews preached the dedicatory sermon, taking as his text, "God is a Spirit." At the close of the sermon Dr. Evans announced that the morning collection had cleared the small debt remaining on the church, and it was dedicated entirely free of debt.

In the sixty-three years between the building of the church and its destruction many changes and improvements were made. A new organ was bought in 1905. Arrangements were being made for replacing that organ in 1953.

In 1923 the parsonage next the church was converted into a church house, which was used for thirty years for church school classrooms, for informal meetings, and for recreational activities. Later it was connected by corridor with the lecture room of the Church School, and still later a modern kitchen was installed.

In 1941 two flags were placed in the front of the church. The American Flag was the gift of Mr. Charles E. Pettinos, of New York City, and of his brother, Mr. George Pettinos, of Merion Station, Pennsylvania, in memory of their mother, Mrs. Sara Porter Pettinos, a member of the church from 1877 to 1897. It replaced an old flag which also had been given by the Messrs. Pettinos.

The Christian Flag was the gift of his family in memory of Dr. Bradford Oliver McIntire, a devoted member of the church from 1890 till his death in 1938. These splendid flags, with all the other furnishings of the chancel, perished in the fire.

By far the greatest and most regrettable loss by the fire was that of the stained glass windows, which were utterly ruined. These deserve a very special place in this record of church property.

### THE WINDOWS

This account of the three original windows has been copied verbatim from the account published in *The Carlisle Daily Herald* of March 7, 1892.

"A magnificent feature of the church is the memorial windows, the glass of which has been furnished by J. and R. Lamb, of New York. The large four light window in front of the edifice is the *Allison Memorial*, and was given by William C. Allison in memory of his parents, Ellwood and Lillian Allison, and represents Christ blessing the little children, after the celebrated painting of Plockhurst. In this the figure of our Saviour is seated in the center with the children gathered about him, and on either side is a representation of adoring angels. In the upper portion of the window will be seen the palm branches, extending through the tracery and in the extreme upper part the crown of lilies. The entire scene is carried out in a rich treatment of over-glazed opal glass.

"*The Singerly Window* has been presented to the church by William M. Singerly, publisher of *The Philadelphia Record*, in memory of his father, Joseph Singerly. It is in the northeast transept over the gallery. It contains four lights treated in a rich geometric design, the upper tracery part having the effective pomegranate, the symbol of the word, introduced. The tracery in this, as in the other windows, is arranged with the scroll idea, and relates to the more important centers, and terminates in a Greek cross at the upper section. In the four lower openings appears the subject of the "sower and reaper," and on either side are pretty floral designs.

*"The Hoffman Window* is in memory of the late Mrs. Susan Powers Hoffman, of Carlisle. It is situated directly behind the pulpit, and the scheme of color and arrangement is somewhat similar to the foregoing described windows. The central openings receive the arrangement of a representation of Hoffman's celebrated painting. "Christ in the Temple with the Doctors." The side panes are geometric in design and carry out the sympathy of color with the composition of the center. The vine, the symbol of the church, has been introduced in the tracery, and terminates in the extreme upper part with the six-pointed star, the Star of David. The most carefully selected and specially made opal glasses, in connection with antique and Venetian are used in all the windows."

To the right and left of the west window were two other smaller windows, given at a later date by the family of Dr. and Mrs. William Houck, in memory of their parents. One of these, representing Jesus and Nathaniel was based on the scriptural account in John 1:43-51. The other represented "The Whole Armor of God," and was based on the exhortation of Saint Paul in Ephesians 6:10-18. A very beautiful musical program interpreting these windows was worked out by Mrs. Karper and presented by the church choir under her direction in celebration of the fifty-fifth anniversary of the dedication of the church. The program was twice repeated by request.



## THE FIRE

*"It matters not at all what experience you have, but it matters supremely how you meet it."*—MAETER-LINCK.

The church building on High and West Streets, dedicated in 1892, promised to meet the needs of the congregation for many years. Since 1892 it had been considerably improved. In 1953 there was launched a project of expansion which included a new organ and better accommodations for the Church School. The congregation, young and old, regarded it as a permanent church home.

And in the night of January 20, 1954, this building was completely destroyed by fire. The fire was at first confined in the furnace room of the church, and the fire company had it under complete control, when, suddenly, the gas which had filled the church ignited, and the fire was immediately beyond control. Thanks to expert work on the part of the fire companies, and to the prompt and efficient help from a volunteer group of college students, the furnishings of the house of the college president west of the church, and the church house on the south, though both were very near, were unharmed.

A picture permanently vivid to all who saw it is of the next morning. The wet and icy sidewalks were filled with onlookers, notable among whom were members of the church come to view the catastrophe. The feature that is outstanding from that

grim scene is not the charred walls, the shattered windows, the steady stream from the fire engines on the still smoking ruins, the utter lack of any hope of salvage or reconstruction. It is, instead, the recollection of courage and hope expressed by every one of the chilled and rain-coated church members who were looking on. We were fortunate to have a pastor who never allowed the exigencies of the moment to obscure spiritual values.

Certainly the prompt and constructive action of the Official Board was in keeping with the emergency. The fire alarm was sent in on January twentieth, at eleven forty-five p. m. Twelve hours later, with the fire still smoldering, an emergency session of the Official Board was held, and committees were appointed to look toward rebuilding plans. There were subsequent meetings of the Official Board in prompt succession: On Sunday, January 24, on Wednesday, January 27, and on Saturday, January 30. Within ten days after the fire, specific plans for reconstruction were under way.

The Trustees of Dickinson College promptly offered the church all the facilities at their command, and provision was at once made for holding all church and church school meetings in the College buildings. Thus, again, as in 1889, a church congregation without a church home was comfortably housed and held together by the generous hospitality of the College.

At the moment of writing this record the plans

for the new church are made, but the building has not yet begun. That next exciting chapter must be left for a future historian. So much for the church buildings which have housed the Methodist Church in Carlisle from 1792 to 1953, a hundred and sixty-one years.

The church has had five parsonages. Six, if you include one forgotten house on the ground of the High and Pitt Streets church. We know nothing of the location of this or the length of time it was used; only that it was one of the buildings acquired from the German Reformed Church, and that there is one reference in the church records to the use of such a house as a parsonage.

The first parsonage was bought in 1835. It was located on West Louthier Street, on the north side, between Hanover and Pitt Streets, next to the Union Fire Company House. The house is still standing. It was bought by the church at a sheriff's sale. The purchasers were authorized to pay "801 dollars, and no more," but had to pay an additional twenty-three dollars and eighty cents to secure it. The deed was made out to the Reverend Henry S. Kepler who was then pastor of the church. There is a record of his having sold the house in 1853. The deed recording the sale states that he was then a resident of the state of Virginia. But Henry Kepler was pastor of the church only one year. What were the financial arrangements between the owner of the house and the church one cannot determine. The record of the

purchase in 1835 is in the minutes of the Official Board.

The next parsonage was bought in 1868. And what were the housing arrangements for the pastor between 1853 (or an earlier date) and 1868 we have not learned. There was the possibility of a house on the church grounds. Those houses were not torn down till 1874.

The second parsonage was on South West Street, the house at present numbered 120.

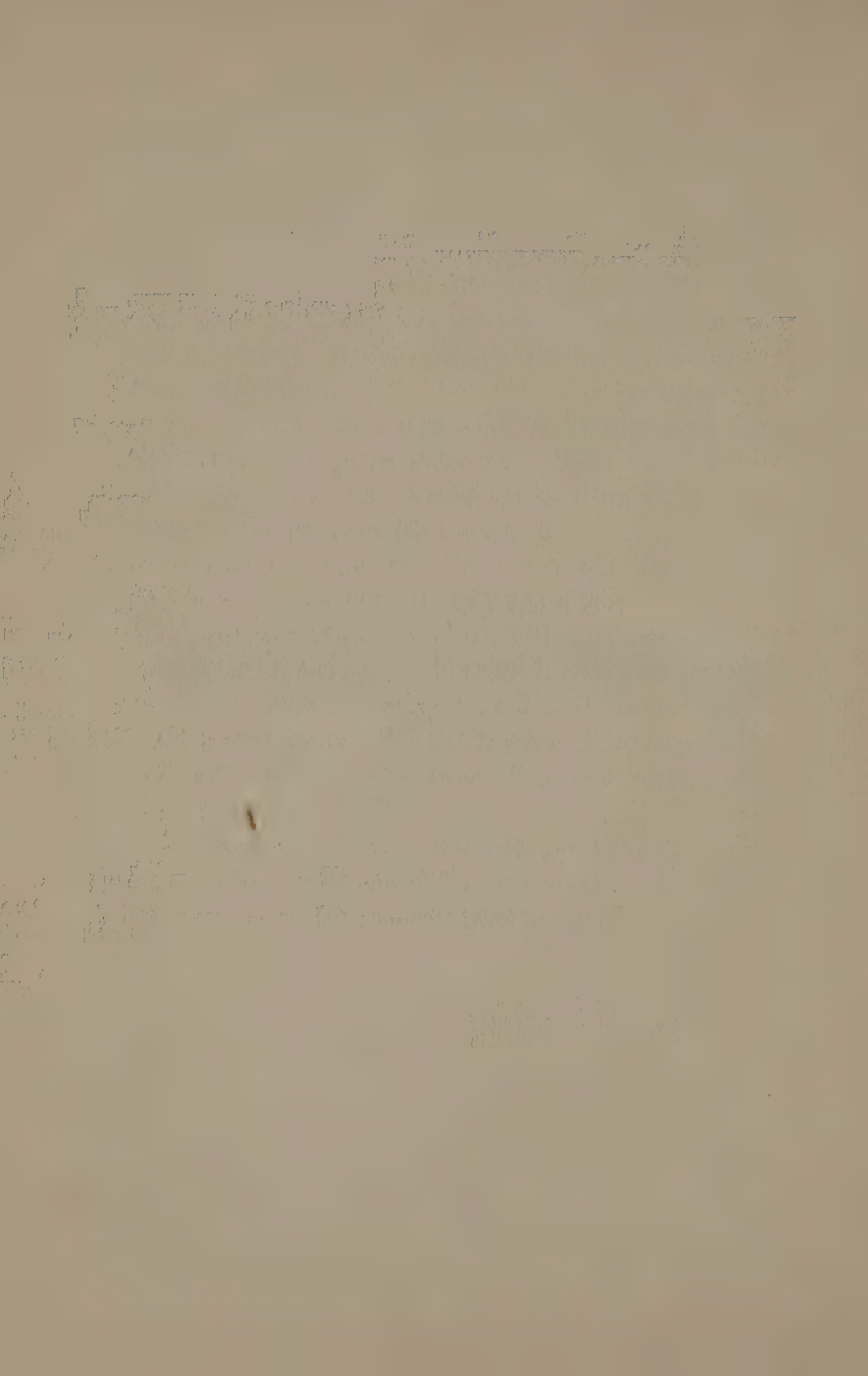
The third parsonage was the one built at the same time as the Allison Methodist Church, and as part of the same contract. It was ready for use as a parsonage when the church was finished in 1891. In that year the church sold the old parsonage.

The fourth parsonage, no longer in existence, was on West High Street, set back a distance from the street, next to the Phi Psi house. It was purchased and occupied at the time of the opening of the church house in 1923.

In 1943 the church sold this property to the College. They purchased the property at 112 Mooreland Avenue, the present parsonage.

*SECTION II*

**History of the Growth of the Church**





## SECTION II

### History of the Growth of the Church

THE items recording the history of property are so much more accessible and easily checked, one is sometimes misled into thinking they really comprise the history of the church. But we all know well that from first to last the church life matters more than the housing of the church congregation.

Exactly when Methodism in Carlisle began, we do not quite know. Francis Asbury was here in 1789. He had been one of the most ardent circuit riders. He had been made a bishop at the "Superintendents'" Convention of the conference in Baltimore in 1784, at which the "Methodist Episcopal Church" was organized. He came to America from England in 1771, and the intervening thirteen years had been full of arduous labors. Whether he preached in Carlisle to a society already formed, or whether the society was later formed as a result of his preaching is uncertain. There is a tradition that Freeborn Garrison and Jonathan Forest had preached here earlier. But of Asbury's visit to Carlisle there is explicit mention in his "Journals."

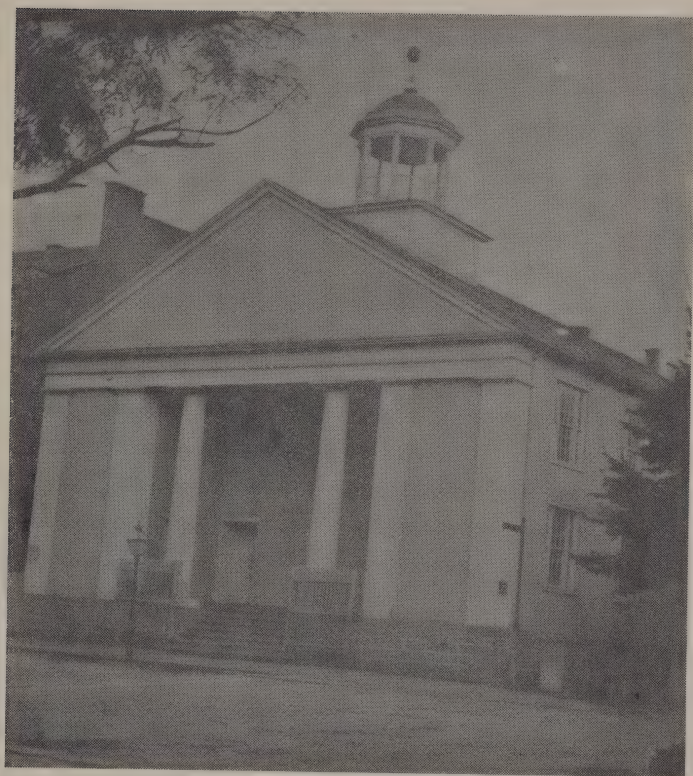
There were in all five visits of Bishop Asbury to Carlisle. On this first visit, in 1789, he preached twice; in the Episcopal Church in the morning and in the Court House in the evening: "I went to the Court House and called them to repentance, from,

‘Look unto me, and be ye saved, all ye ends of the earth’; to the great offense of all who set themselves up for judges, and declared that it was no preaching.”

He returned in 1803, accompanied by Henry Boehm and Wilson Lee. He records that on a Sunday they held a prayer meeting at five a.m., followed by a sermon at eight, another at eleven, and a third in the afternoon. He was here again in 1807, and preached twice on Sunday. His fourth visit was in 1810, when he “drew a plan for a new chapel, seventy by forty-five, of one story, the cost about two thousand dollars.” In 1815, his fifth and last visit, he preached in the “new chapel,” and reports in his journal that “the truth was felt.”

The first church records of the Carlisle Society are in 1794, when two preachers, William McDowell and William Talbot, were sent to the circuit. The earliest recorded minutes of the Board of Trustees are those of 1806. At this date the Society was worshipping in its first church, at the corner of Pitt Street and Chapel Alley. The 1806 book states that all previous records had been lost.

These records give evidence of both considerable sanctity and considerable turbulence. Keeping harmony within the church and order without seems at times to have been a major problem. These early Methodists were forth-right in their dealings with each other. They did not, for instance, want a local preacher’s license granted to one Brother Siddons. His limitations are set forth at length in the minutes,



THE METHODIST EPISCOPAL CHURCH—FIRST CHARGE  
1835-1876



THE "EMORY CHAPEL"  
1858-1877



the chief of which was that "it was reported he was a good deal in debt, and by all appearances sinking deeper." They tried "to persuade him to quit preaching till he saw how his worldly business would turn out. This gave great offense."

There was noise and disorder in the church yard and surroundings. In 1839 the members of the church were appointed to take turns to "attend the doors and keep order about the church." Two facts we must remember in this connection. One is that 1839 was not yet an orderly age, and the town was far less sedate than it later became. The other is that the appeal of early Methodism was always to the poor and unfortunate, and the congregation and their associates would in the nature of things have afforded less decorum than was desired. The early minutes are full of insistence that we must afford a welcome to all, and make strangers of all kinds welcome.

The physical conditions were simple and primitive. In 1814, "Resolved, that the windows have springs, for the *convency* of raising them." In 1827, "A committee appointed to get the meeting house white-washed and painted have attended to that, and have paid \$24, but \$15.20 is yet needed to pay the workmen." In 1827 a sexton was employed at twenty-five dollars a year. And we like the naivete of this note in 1830: "The evening being inclement, and it being thought that a portion of the remaining Trustees had forgotten the meeting, W. B. Childs was requested

to go for Mr. Philip Weaver, and solicit his attendance. Mr. C. returned with the information that Mr. W. was not at home. A motion was now made that we adjourn to the house of John Elliott, also a Trustee, he being the most aged and infirm, and the least able to attend a meeting of the Board."

In 1823 a committee is appointed to provide a place "for the preacher stationed with us, engage boarding, lodging, washing, mending, and furnish a suitable room, stove, firewood and candles, as occasion may require, for one year, at the rate of one hundred and fifty dollars. (In 1826 it was two hundred dollars.) In 1834 two additional stoves are ordered to be purchased, to be placed in the aisle near the altar, and the two stoves there are to be moved farther back. A committee was appointed with the objective "to have the sidewalks and the alley generally contiguous to the M. E. Church to be put in better condition and kept more cleanly." (This was when we were worshipping in the "Methodist Alley.") A little later this committee reported that they had made every effort to have the necessary repairs made to the sidewalks and alley near the church, but "found it impossible to accomplish the object of their appointment."

And so, in 1835, we looked for a new church, and moved to the site on High and Pitt Streets. This move brought many additional problems. The business of renting the small stores and houses on the corner property added materially to the income of



the church, but added, as well, to the complexities of the finance committee.

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With the accession of the new church we began to be of some public service. Even before we left the older church, in 1827, the Baltimore Conference met in Carlisle, and there was much to-do about entertaining the members of the Conference, and accommodating their horses. In 1836 the Union Philosophical Society of the College asked for the use of the church to hold an anniversary meeting. "Resolved: to grant their request upon the following conditions: that no other instruments be used than such as form a suitable accompaniment to vocal music, such as bass viol, flute, violin and clarionet—also that it be understood there be no clapping, shouting, or other unseemly noise during the exercises." The College commencement of 1836 was held in the church. In 1843 the Carlisle Benevolent Society was granted the use of the church, and in that year also, the Union Temperance Society.

There was expansion of activity inside the church. In 1843 the trustees decided to stop renting out the basement of the church so that the church might have the use of it for prayer meetings and mid-week religious services. In 1852 the galleries of the church were "appropriated to the use of the Sunday School."

There was, through this first half century of the life of the church, a constant dealing with petty debts, and grubbing for money to make necessary repairs, always a little tardily. In 1857, "nothing has been

collected for missionary purposes, on account of the members having been so exceedingly pressed for money in the repairs of the church." But, strange as it may seem, there is a kind of glory about all this near-shabbiness. They kept trying, under discouragement that might well have baffled them. They spoke to and of each other in terms of brotherly love. They continually hoped for better things, even long after the better things were overdue. And they had no self-importance, or the slightest shadow of pretense.

They found time to "visit the poor and the sick." The early pastors' reports to The Quarterly Conference record a number of calls made that seems incredible. They had only a twenty-four hour day, we are sure! There is always a concern for "the poor of the church." Indeed, at one time a bold trustee suggested that the pastor's salary be cut in half if he did not learn to visit the poor more frequently! (Just what was, at the moment, the atom of salary they thus proposed to split is not recorded.) The purpose that held them together survived every discouragement. We do not regard this earlier church life as something on which we smile tolerantly, or as something which we have "outgrown." It is the very stuff of which our church is made.

Mention must be made of two early institutions of the church which satisfied its need, and contributed to its development. One is the class meetings. These were an important part of the church life, and con-

tinued, in a somewhat modified form, into nearly recent times. The entire church membership was organized into classes, each of which had an appointed "leader," who was a sort of sub pastor, closely responsible for his flock. The class meetings, conducted regularly with a small and intimate group, were an "experience" and prayer meeting. One pastor reports (1869): "The classes have had a slight falling off in attendance during the summer months (a prevailing evil)." In 1870: "Our classes are not so well represented, which is deplorable, inasmuch as we prefer to be Methodists of the old type." And this precious bit of caustic: "About two thirds of our members complain of lacking language in the class room. So far, however, I have not found them wanting in this respect in other places."

Another earlier institution which later fell into partial disuse, but which fed a need of its time, was the camp meeting. The earlier pastors urged it upon their congregation. "Let all the Methodists of the First Charge show the spirit of the Methodist fathers by sacrificing a little of business and money for the Feast in the grove." This was in 1871. The earlier camp meeting brought together, with a common interest in religion, people who lived in sparse settlements, and whose lives were devoid of companionship. There are several records of the pastor's urge upon the congregation. "The history of these meetings shows that wonderful reformations have been accomplished by their agencies and many in-

telligent and deeply devoted Christians have been spiritually edified."

The position of women in the church, as everywhere else, changed with time. It gives us a bit of a start to read again and again of congregational meetings called for "all the male members."

In this earlier church there is very evident a cordial attitude toward strangers, and all non church goers. No mention of any campaign for members, no proselytizing, just an eager open house. The pastor to the Official Board: "I urge upon you the duty of being courteous to strangers. No stranger ought to be allowed to attend worship with us even once without being cordially greeted and invited to come again. If you fail to perform this duty you will lose by your neglect in every way." And, a little later: "We further wish to say that the ushers will be on duty at every service and that they are instructed to show all strangers to eligible seats, and that we propose to do all in our power to assure the public of a cordial welcome at all our services."

They did make one slip in this excellent free-for-all attitude; and learned quickly that it was a mistake, and repudiated it. That was about renting pews. The suggestion was made in 1849. We had then been in our first church on High Street fourteen years, and had not yet considered the possibility of a new church. The "question arose from the difficulty of securing the salary of the pastor." This had been "exceedingly troublesome, especially at the close of



each year." It was a much debated question. One brother opposed it because it violated The Discipline; another supported it because he "regarded the articles of The Discipline in reference to free seats as advisory only." One Brother Britz spoke feelingly (and at length): He thought the renting of the pews "would drive the poor and the non-professors of religion out of the church—to both of which classes the Methodists have always been very useful." The proponents cited the well known Charles Street Church in Baltimore, where pews were rented. Besides, it was a case of "absolute necessity." They also advanced that the church would be more orderly if children were seated with their parents. Rationalizing? We do not know, nor, perhaps, did they; but they dragged the argument in by the hair when they were in danger of losing the vote. Anyhow, they voted to try it for one year—a vote of a small majority of "the male members." They tried it for one year, and it worked. They made repairs, they paid their debts, and the pastor "went off to Conference, not only gratified with our course of policy toward himself, but also bearing with him some money for the worn out preachers, and some for missionary and other purposes." But it bothered them. It was really "anti-Methodist." And they discuss it some more, through very interesting pages, full of earnestness and simplicity. One brother "believed in a free gospel." In former years, he said, Methodist preachers had boasted of this element in the system, and, for

his part, he was in favor of a gospel "as free as the air we breathe or the water that runs." So they discontinued the renting of pews. Several members volunteered to make themselves personally responsible for raising the necessary money, "provided all the seats be free, and men and women sit promiscuously." This meeting of the Board was "harmonious and pleasant," and "after addressing The Throne of Grace, the meeting adjourned."

A good deal of attention, you may think, to give an experiment that lasted only a year. But from the many pages the record occupies in the minute book, we can judge of its importance to the congregation; and since the crux of the discussion was the easy securing of much needed money, versus the violating of a fundamental principle of Methodism, as they understood it, the discussion is not unimportant to us.

### THE EARLY SUNDAY SCHOOL

In 1841, "a Sabbath School Association has been organized, and under supervision of the same a Sabbath School is now in successful operation." This is the first mention of a Sunday School. From this time on it receives much attention in the reports to the Quarterly Conference. It was evidently large in the interest of the church fathers, and from the many reports we judge it was continually growing and improving. Special attention was given to the Sunday School library, and a considerable amount of money spent on it, measured, that is, by the amounts spent for other things. It was a day when there were no



other libraries, and doubtless the only outside reading in many homes was of the books brought home from the Sunday School library. In 1845, "Sabbath School reported to be in good condition, having fifty male and ninety female students." In 1846, "The library contains two hundred and thirty volumes, and a larger number is said by the secretary to be much desired to supply greater variety." And in 1845, "volumes in library 330." In 1852, the galleries in the church were "appropriated to the use of the Sunday School." In 1863, "There has been an addition to the library of 117 volumes, costing about sixty dollars." And sixty dollars was money to the church members in 1863, even if you could buy one hundred and seventeen books with it! In that same year, "fifty copies of printed catalogues, containing a list of the books in the library, are in the school, which we think will be a convenience, and also a security against loss of books." (If you ask us at what date children began losing books, we'd guess it was about the time of the invention of printing.) And again in 1872 we find seventy dollars worth of books placed in the library. And this note: "We hope the parents whose children attend the school will manifest sufficient interest to bring their genial faces inside the school room occasionally." In 1878 it was reported that the average attendance in the Sunday School was two hundred. (We haven't a record of the church membership in 1878, but in 1880 it was two hundred and eighty six.) As far back as 1850 we found: "There has been a great improvement in the singing in the

Sunday School which has thrown an additional interest into it."

The pastors reported frequent visits to the Sunday School; in fact through many years in the pastor's reports to the Quarterly Conference, the Sunday School takes the most prominent place. There is regret expressed that the unsatisfactory condition of the church building, before 1874, caused children to go to other more attractive Sunday Schools in the town. In 1873, "the interest of the school and of the church require that there be a general renovation, remodeling, or rebuilding of the present church edifice. We are losing from our school teachers and scholars on account of the unhealthy condition of the room and those whom we ought to and would have as teachers will not nor dare they go in the basement without suffering physical injury." Just what made the Sunday School room "unhealthy" we can only guess—excessive dampness, unsafe steps, possibly. In all probability the reluctance of the teachers was more than justified. But, since there is no one to gainsay us, we will hazard the guess that Francis Asbury would have gone "in the basement" if there had been wild beasts, and a few scorpions.

Anyhow, it was time for a new building. It was always time for a new building some years before they got it. But they always got it. We shall speak of the later growth of the Sunday School in another chapter.

Before we take up the consideration of the growth

of the church through the later seventy-five years, it may be suitable to consider separately the development of church and college relationship.

### THE CHURCH AND DICKINSON COLLEGE

It was in 1833 that the College came under the patronage of the Methodist Church Conferences of Baltimore and Philadelphia. So the interdependence of the College and the Methodist Church began in that year and has continued to the present time. The inauguration of President Durbin, the first College president under the new control, took place in 1834, in the old church in "Methodist Alley." We have said that the unsuitable surroundings provoked adverse comment.

In 1835 the new church site was bought. Very evidently the needs of the College motivated the purchase. In the records of The Church Board of Trustees in 1835, there is a clear setting forth of the relation then existing between the church and the college. Although wordy, after the manner of the time, it is convincing, and, withal, rather touching. We quote it in full: "It is well known that the College, under the patronage of the Baltimore and Philadelphia Conferences is situated in Carlisle, and to many it is also well known that the Methodist Meeting House in the town was not in a suitable place (being in an alley 20 feet wide, and hence the building being surrounded by stables.) So that the church was at a great disadvantage compared with the other

churches in town, all of which are excellent, and well situated, and as there is and ought to be a close and vital interest between the good condition of The Methodist Church in Carlisle and the success of the College at which our youth are educated in order to retain them in our congregation, and impress them with the most favorable and healthy view of Methodism, the friends of the College from a distance immediately suggested the necessity of procuring a new and commodious church in an eligible place. Bishop Emory, in a letter to the Reverend J. P. Durbin, suggested the necessity of this measure. Under all the circumstances, the Methodist Society, being itself feeble in Carlisle, and having lost her strength by emigration, and of but little substance, yet moved by the advice and promises of friends of our beloved College, determined on making an effort at home to the utmost of their abilities, and then, as advised and encouraged, to seek some aid abroad. This has been done. Every nerve has been strained at home, and a very commodious church has been purchased in the best possible location, and a debt has thereby been incurred which must be met. In pursuance therefore of the original plan, and in consideration of the benefits to be derived by the College and our youth therein educated, and advised by many, and sanctioned by Bishop Emory's letter in the possession of Brother Henry S. Kepler, the Board of Trustees do hereby authorize the said Brother Kepler to solicit from all our friends abroad some aid in this great



enterprise, in which the whole church is interested, as it is important that the condition of Methodism should be good and fair where the youth of the church are educated. Brethren and friends, help us, as we have not acted in this matter *for ourselves, but for the whole church within the two conferences.*" (The Brother Henry Kepler, authorized to solicit funds for the new church was the church pastor, and the one for whom the first parsonage on Louthier Street was purchased.)

This new church was thereafter used for college ceremonials, and, occasionally, for less formal college occasions, up to the time of the building of Emory Chapel. In 1836, the Union Philosophical Society in the College asked to be allowed to hold their anniversary meeting in the church. We have, in previous pages, recounted the conditions on which this privilege was granted. A request was made by the College for the use of the church for "the public exercises connected with the commencement for the year 1836. Permission was granted, on the same conditions as those required of the Union Philosophical Society." In 1837, the son of Bishop Emory, Robert Emory, then a professor at Dickinson, later its president, was elected to the Board of Trustees of the church. His name appears frequently thereafter; he evidently took an active part in trustees' meetings. In 1838, "Resolved, that the faculty, trustees, and students of Dickinson College shall ever hereafter have the use of the M. E. Church in Carlisle, so long

as said College shall be under the patronage of the M. E. Church of the Baltimore, Philadelphia, and New Jersey Conferences." In 1839 the request for the use of the church for commencement was thus met by the Board of Trustees of the church: "Resolved, that by resolution of December 24, 1838, we consider that the students have always a right to the church, for such purposes and under such regulations as the faculty shall prescribe." In 1844, the Belles Lettres Society asked for the use of the church for their anniversary meeting. The permission was granted, with some specified restrictions. Unlike the restrictions laid on the Union Philosophical Society, eight years before, which had to do with the order of the assembly, these restrictions had to do only with despoiling the church property for the sake of decoration. Apparently the decorum of the student assembly was being more taken for granted than formerly.

In 1838 there is this interesting item; "That the church be granted to Prof. Allen on Wednesday next to deliver an eulogy by request of the students of Dickinson College on the life and character of the late Mr. Quincy Adams."

In 1853 began the movement toward a separate Methodist Church. The College group were becoming increasingly dissatisfied with the accommodations in the church. (We have seen that the church fathers themselves were dissatisfied with them.) And a separate church was proposed. By 1854 College



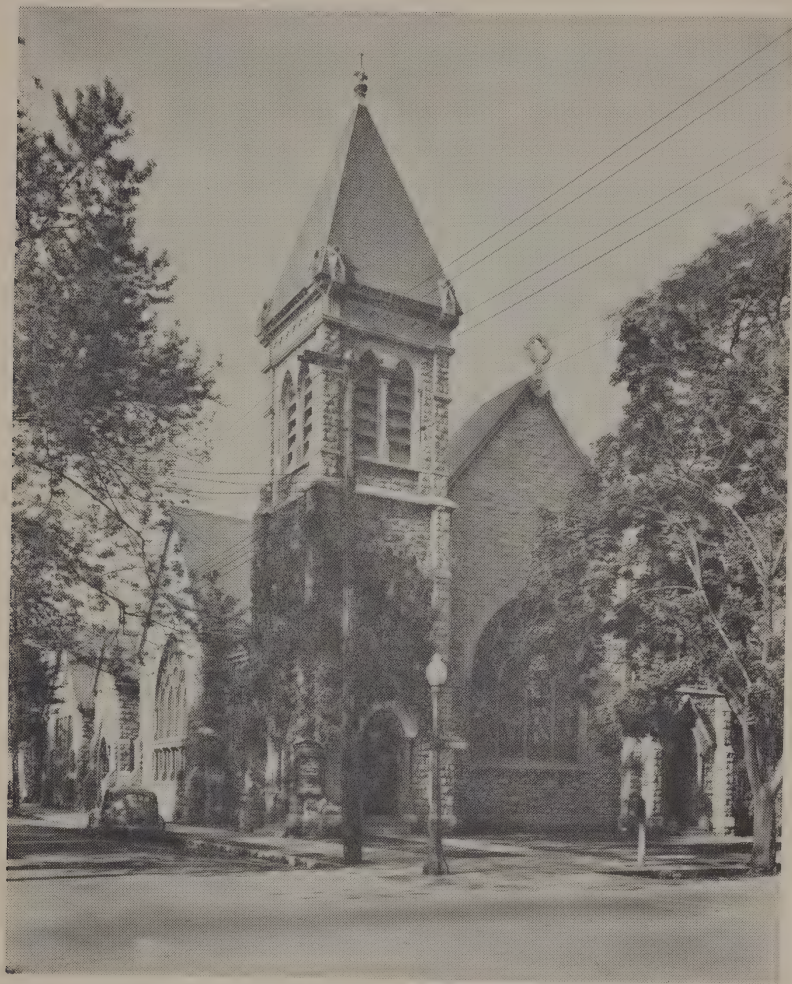
Methodism was worshipping in the College Chapel, though commencement exercises continued in the church. Growing out of these relations, a separate church project was entered upon, backed by the College people, and, to a certain extent, by the College Board of Trustees. A new "Emory Chapel" was built at the north east corner of West and Pomfret Streets. The new congregation consisted of seventy-four members, mostly college people who had withdrawn from membership in the church at High and Pitt Streets. There were several contributing factors causing this withdrawal, but the main one was the inadequacy of the old church for college needs.

That there was difficulty, and some estrangement, there can be no doubt, for such is always the case when a radical separation is effected. But that there was also good will and much feeling of comradeship there can also be no doubt, for the latter is a matter of record. In 1855 it was "Resolved by The Quarterly Meeting Conference that we hereby offer the right hand of fellowship to our Brethren of the Emory Chapel Charge in Carlisle, and wish for them the largest success in their efforts to build up and spread our common Methodism. Any and all of the Ministerial Brethren of the Emory Chapel Charge will be cordially received by us in our pulpit at any time." And when the Centenary Church was being built, and the congregation was temporarily dislodged, the church home of the original congregation was this same Emory Chapel. In 1875: "Resolved, that the

thanks of the Board be tendered the trustees and members of the Emory Church for their kindness in giving the use of their church during the building of ours."

Thus, it would seem, at three important crises in the church when they were without a church home the College furnished one. The first was when they used The Emory Chapel. The second was when the Centenary Church was sold, and the new church, later called The Allison Memorial Church was being planned, when we used the College Chapel for more than two years. The third occasion is the present crisis, when, in 1954, the church was promptly offered the use of the college buildings, with out which they would indeed have been in straits. Any one with the thesis that the College and the Church are not mutually dependent would, it seems to us, not be backed up by the history of the Church.

This Emory Chapel experiment did not work out well. It lasted twenty years. Several causes contributed to the reunion of the two churches in 1879. One was that the membership in the Emory Chapel had been depleted, just as the college attendance had been drained, by the withdrawal of Southern sympathizers during the war. Another was the difficulty the Emory Chapel congregation had in being financially independent. A third influence doubtless was the recent erection of a more commodious Methodist Church, better suited to the needs of the College. And we venture, as a further reason, the in-



THE ALLISON MEMORIAL METHODIST CHURCH  
1892-1954





ARCHITECT'S DRAWING OF THE PROPOSED CHURCH

herent interdependence of the church and the College.

At all events, the Emory Church was abandoned, and the congregation reunited with the First Methodist Congregation. We quote from the minutes of the Official Board in 1879: "That long hoped for and prayed for event, the unification of Methodism in Carlisle is at last an accomplished fact. A few of the members of Emory have as yet failed to join with us, but with the exception of not half a score in all our church in this place is a *unit*, and now with a united church, with a band of efficient laborers in the Master's cause, with a new church, with a manageable debt, and, above all, with the presence and blessing of the Lord of Hosts, we ought to expect to do good service for God in this community."

### THE LATER CHURCH

For convenience, we have separated our history of the growth of the church into two sections. The foregoing chapter has been the record of the earlier church, the succeeding one will be of the later church. There is, of course, no dividing line or pivotal date. The earliest church was a simple and somewhat primitive society; the later church is an institution. The development was slow, gradual, inevitable. It kept pace with the social organism generally. In our attempt to fix a sort of tentative boundary, we would say that the completion of the "Centenary Church," the return of the separated and partially estranged



college church, the gradual readjustments after the close of the Civil War all mark the development of a somewhat different character in the church. It became organized. It became a part of social life.

The Centenary Church must have been, in its day, a considerable step forward. Life in that church building seems yet to have been characterized by the simplicity of the earlier church. But some church organizations were taking form. The Sunday School, as we have seen, was getting much care and attention. A midweek prayer service had been established. A "Ladies' and Pastor's Christian Union" was formed in 1869. We suppose they were the precursors of the Ladies' Aid Society. We have their minutes for the first year, and they seem to have been indefatigable in their visits through the parish, and in gathering recruits for the Sunday School.

The dedication of the Centenary Church was postponed in order that Bishop Simpson might preach the dedicatory sermon. (This Bishop Matthew Simpson was outstanding in the nineteenth century history of Methodism. His "Cyclopedia of Methodism," published in 1876, is comprehensive, and, of its day, invaluable.)

The earlier orders of class meetings and love feasts and camp meetings, though continued for many years after 1877, took less prominence. It was in 1869, you remember, that a member of the Official Board recorded, a bit plaintively, "We wish to be known as Methodists of the old type."

With the building of the new church, called The Allison Memorial Church, the changes, though never abrupt, were more rapid. In the early nineteen hundreds, Dr. McIntire's Sunday evening class for college students was a well attended and much appreciated institution. We recall, however, one college freshman who did not accept it. He would go, he said, where there was more "unction," and left for another class, of famed and unprecedented spontaneity. He returned the next week, and stayed, apparently willing to have his "unction" tempered with restraint. The old order was changing.

With the new Allison Memorial Church, various events of importance are noted. The first of these, of course, is the dedication of the church, in 1892. This was an event of great pomp and ceremony. It is so fully recorded in newspapers of the time, and they are so accessible, that we shall give only an outline account. Bishop Andrews preached the dedicatory sermon—"God is a spirit." At the close of the sermon, Dr. Evans made announcements about the results of the financial campaign. There was a short exercise in responsive reading, conducted by President Reed of the College, when the trustees were called in front of the altar, and the presentation made by Bishop Bowman, who dedicated the new building as the "William Clare Allison Memorial Church," for the worship of God in accordance with the discipline and usages of the Methodist Episcopal Church. At three o'clock in the afternoon, a plat-

form meeting was held at which the Pennsylvania Governor, Robert E. Pattison presided. In the evening, the sermon was preached by Bishop Bowman and the audience filled the church and the Sunday School room, with "many turned away unable to gain entrance."

We wish the several persons we interviewed who were then in the church could tell us more of the early months and years in that new church, and so do they—they have tried. Perhaps the very fact that more turning points are not recalled indicates that the adjustment to the new environment was easily made.

In 1906, "The Official Board" was organized for the combined duties of the "Board of Trustees" and the "Board of Leaders and Stewards."

In 1906 the purchase of a new organ brought new emphasis to the musical life of the church. Since then the organ music and the choir have been, as they had not been before, an important part of the church service.

In 1931 the Central Pennsylvania Conference met in the church.

In 1936 the church celebrated, with much circumstance, the forty-fifth anniversary of the laying of the cornerstone of the church. This celebration lasted several days. On Wednesday, October 9, following an all day meeting, in the church, of the Harrisburg District, Bishop McDowell preached in the eve-

ning. On Thursday there was an anniversary dinner at the church. Dr. James H. Morgan, who was a member of the committee that built the church, presided as toastmaster. The principal speaker was Dr. McIntire who read his paper on "Methodism in Carlisle," a copy of which is in the church files. Clarence M. Hummel had gathered a collection of books and documents of interest as illustrating the history of the church. There was a recognition service for those who had been members of the church in 1890.

At the morning service on Sunday, October 13, the new hymnal was dedicated. It was the first revision of the hymnal in thirty years. There was an interesting exposition by Dr. Hartman of the reasons for dropping some of the old hymns, and of the standard by which new ones were selected. In the evening there was presented a pageant, "The Older Methodism," written by Mrs. J. B. Meredith.

In 1939 the three Methodist Churches in the United States, the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church united in one church—The Methodist Church. This unification of Methodism affected our local church chiefly in the reorganization of some important church societies. The Ladies' Aid Society, The Women's Home Missionary Society, and The Women's Foreign Missionary Society were merged in one society, The Women's Society for Christian Service, which then became a society common to all Methodist Churches.

This later church weathered our two world wars, suffering, as did every one, from the consequent confusion of thought and distraction of activities. But gaining, one would believe, in intensity of purpose, and in conviction about the responsibility of the church.

The social and educational activities of the church were expanded by the conversion of the former parsonage into a church house. These were later further improved by the installation of a pastor's office, and, still later, by a modern kitchen. In 1953 the church house was found to be definitely inadequate, and an expansion program was launched which would provide better accommodation for the church school and for the young people's groups. The program also included plans for a much needed organ. This expansion program was barely started when the church was burned.

The enlarged activities of the church naturally developed more group organizations. We have tried to assemble some information about each of the church societies which have persisted for any length of time in the later church. The rest of the history of the modern church will be told in the record of these groups. This plan does not indicate that we think the organizations are really the church; they are auxiliaries only, but a separate account of them seems a convenient way of telling about the church activities.



## ORGANIZATIONS WITHIN THE CHURCH

In the following account we have had no thought of the relative importance of these groups, either in the order of arrangement or in the amount of space allotted to each. The arrangement is unplanned, except that we have placed together those that are no longer in existence. The extent of space is governed by the amount of information we were able to obtain.

### 1. The Church Choir

After the acquisition of the new organ in 1906 there was a succession of organists, and valuable support from a choir with soloists. These, however, changed frequently, partly because the support from members of the college was dependent on short terms of residence. With 1932, and the appointment of Mrs. Leslie Karper as organist and choir director the service of the choir to the church assumed real importance. Mrs. Karper has prepared a complete record of the choir: "Historical Data of Allison Memorial Methodist Church Choir—for 22 years from 1932-1954." This valuable record has been given a permanent place in the church files; it is in Folder No. 42, as listed in our record of church documents. We can give only a resume of it here. We reluctantly omit the record of the services the choir performed in the community, which were many and varied, and of the distinction of their many invitations to perform

in other towns and cities. While these extended the influence of the church, they have only an indirect bearing on the church history. We omit, also with reluctance, the mention of the many notable soloists from our own church, as well as that of distinguished guest performers. This is consistent with our policy of not singling out individuals for special mention; the reasons for this policy are, we think, obvious. But even a condensed outline of the memorable choir services in the church is of notable proportion.

Perhaps of them all, the repeated performance at Christmas of "The Messiah" is most outstanding. The choir has rendered this oratorio in all seventeen times. The first performance was in 1936; the latest was in 1954, when the Grace E. U. B. congregation offered the use of their church. In 1936 the choir was assisted by the Dickinson Choral Club, in 1940 by the Dickinson Women's Choral Club, and in 1944 the oratorio was rendered by the combined choirs of the Methodist and the First Lutheran churches. The church congregation has come to depend on the annual rendition of this oratorio as a high mark in their Christmas devotional service.

Other Christmastide music has been: Bach's "Christmas Oratorio" in 1939 and in 1950, and Saint Saens "Christmas Oratorio" in 1942. In 1950 a "Round the table carol service" was inaugurated, and repeated each of the three succeeding years. The singing of the carols was preceded by remarks on their origin. There were three Christmas pag-

eants, in which members of the congregation took character roles. In 1939 the choir sang for patients in the Carlisle Hospital, a practice thereafter continued yearly at Christmas and at Easter.

There have been many special Easter music services. In 1937, in 1943, and in 1946 they gave "Olivet to Calvary" by Maunder, in 1945 "Elijah," Part I; in 1936 "Holy City," and in 1947 "The Creation" by Haydn.

There have been also many special musical numbers: In 1938 a spring concert at which the three choirs sang. (There were, for a short time, also a youth and a children's choir.) In 1942 and again in 1952 there were anniversary concerts by the choir; in 1944 a spring musical, Mendelssohn's "Cantata, Psalm 12," the "Sanctuary Windows" program, twice repeated.

The choir sang a cappella for the first time in 1934.

In 1954 Mrs. Karper, who had been organist and choir director since 1932, resigned. Miss Kathlyn King is the present choir director and Mrs. Horace E. Rogers the organist.

## 2. The Church School

We have seen that in the earlier days the Sunday School took a large share of attention in the church. Perhaps this is the place to make mention of the work in the Sunday School with the Indians from the Carlisle Indian School. This school was in existence from 1879-1918, but was at the height of its

influence under the great educator, the late General Richard H. Pratt, who was in charge from the foundation of the school till 1904. Gen. Pratt was a firm believer in moral and religious training, and his main tenet was that it is best for the Indian to mingle as much as possible with white people. So the activities of the town churches in behalf of the Indians found warm support by the head of the Indian School.

We had a large number in the Carlisle Methodist Sunday School. There were several classes for them; someone has estimated that there were at one time a hundred Indians on the Church School roll. Many of these became members of the church; there is a record of the Indian church members, and one "Leader" of a class meeting composed only of Indians writes with enthusiasm of their eager interest in the class. This really effective work of our church school came to an end, of course, with the disbandment of the Indian School, but had much weakened after the resignation of General Pratt, for his successors believed, as General Pratt emphatically did not, in the segregation of the Indian.

The earlier Sunday School was only very rudely graded, and classes were grouped much more for convenience than for systematic instruction. Through the first quarter of the century, the grading of classes was somewhat casual, but became later more strict and effective.

Our present Church School consists of groups carefully planned, progressing from primary to advanced grades, with expert and trained teachers. The groups

of older men and women are also under the leadership of trained teachers. It is really a *school*, in a sense the former "Sunday School" was not. There is, obviously, every advantage in the present system, and a marked gain in efficiency and progress. But we recall with some affection the earlier time, when you looked about in the general assembly room for your uncles and your cousins and your aunts; with the large group of freshly starched children in front, behaving with such propriety you scarcely recognized them. And the singing, by all kinds and ages, with much gusto even though with less technique. No, we do not wish it back, but we do like to think about it.

In our present Church School there are three main departments: The children's, the youth, and the adult. Each of these has its own superintendent, with a general superintendent of the entire organization.

The children's group begins with a home nursery. The leader is Mrs. Walter Wright. (All the leaders, whose names are included for reference, are listed, as of the present writing, and may possibly be somewhat changed by the time the book is published.) The *Nursery School* begins with children four years old and is under the management of Miss Ellen Hoffman. A main purpose of the conduct of this group is to make possible the attendance at the morning church service of the parents of the children. Next there is a *Kindergarten* in charge of Mrs. John Peters.

From the first to the sixth grade, inclusive, there



are two groups: the Primary, consisting of grades one to three, and the Junior, grades four to six. These are, at present, the leaders: First grade, Mrs. Ernest Coder; Second grade, Mrs. E. H. Olmsted; Third grade, Mrs. Chester Lickel; Fourth, Miss Mary Peters; Fifth, Mrs. Harold Dunkle; and Sixth, Mr. Garnet Graham. All of these groups follow a carefully planned published curriculum. Mrs. Fred McDonnell, whose work in Elementary Religious Education is well known, is the superintendent of the Children's Department.

The general superintendent of the Youth Department is Mr. Harold Eckert. Of the grades that represent the Junior High groups, seventh to ninth grades, Mrs. Harold Eckert is in charge. The Senior High group, tenth to twelfth grades, are in charge of Dr. Herbert E. Halliday, and Mrs. T. E. Newton.

The Methodist Youth Fellowship ties up with this youth department in the church school. It has a meeting on the first Sunday evening of the month—a meeting which combines business and social activities. Miss Ellen Weigel is the president of the Methodist Youth Fellowship.

Then there is a group for "older youth," in charge of Mr. Chester Lickel. This group is planned for the young people out of High School. It also makes a point of keeping up the loyalty and interest of such young persons as are away from home at school.

There is also a class especially for Dickinson College students, in charge of Mr. Robert A. McGill.

The Adult Department has four distinct groups: The Men's Bible Class, which has been taught for many years by Dr. Herbert Wing, Jr.; the Altruist Class, taught by Miss Blanche Dum; the Berean Class, in charge of Mrs. T. L. Liversidge, and the Allison Adult Fellowship, of which Mr. Malcolm Simons is president. The activities of some of these adult groups are discussed under a separate heading.

### **3. The Women's Society for Christian Service**

This is the general women's society of the Methodist Church, similarly organized throughout all the churches. It merges and takes the place of the previous Ladies' Aid Society and the Women's Foreign and Home Missionary Societies. It has added scope, being concerned with the whole program of Methodism, to an extent the former societies were not.

Our local society was organized in 1940, by Mrs. Eddy, who was the first president. The society has monthly meetings, alternating afternoon and evening meetings to accommodate such persons as cannot attend one or the other. The programs vary, with local, national, or international interests. An intensive study program, from some book of wide or international scope, selected by the general society, is part of the winter program.

The society is divided into circles, with leaders. These meet at their wish and convenience, independently of the general society. The purpose of this subdivision is more intimate personal acquaint-

ance, and greater efficiency in promoting society projects.

*The Methodist Woman* and *The World Outlook* are the official magazines of the society.

This woman's society, always an aider and abettor of all the church activities, has been recently most active in its endeavor to aid the church building fund committee.

Circle 6, an eager and integrated group within the W.S.C.S., has established and supported the church nursery, which takes care of the children of the church during the Sunday morning worship service, and on other occasions when the mothers of small children are actively engaged in church projects.

The societies which The Women's Society for Christian Service replaced in 1940 are outlined in the succeeding three accounts.

#### 4. Ladies' Aid Society

This useful society seems not to have left one scrap of record of their activities. They date from the dissolution of the "Ladies' and Pastor's Christian Union," whose place they took. And they themselves were replaced by, or rather included in the Women's Society for Christian Service, in 1940.

Many of us remember them well, and were ourselves a part of the society. They did, effectively, the "house keeping chores" of the church, both petty and important. They looked after the repairs in the parsonages, aided and abetted the pastor and the

activities of the church generally, and contributed to its support. We remember distinctly, when the unification of the Methodist Churches was announced, and the merging of the women's societies, more than a few persons exclaimed, "But how can we get along without a Ladies' Aid?" So they do live in hearts they leave behind.

### 5. The Women's Foreign Missionary Society

This was an active society in the church for many years. We have their very complete records from 1905, with references to their work as far back as 1889. The society in the Methodist Episcopal Church at large was organized in 1869, but in our local church considerably later. As we have said, our earlier church was not much given to organization, nor did it have sufficient momentum for much subdivision.

This Foreign Mission Society made a study of conditions in the foreign mission field, and furnished contributions to the general society. They supported in whole or in part workers in the foreign field. There is a record of a farewell party to Dr. Jennie Taylor, the niece of Bishop Taylor, on her departure for Africa. They supported a missionary in Burma. They were, through many years, in close touch with the work of Dr. Julia Morgan, in China.

They organized and took care of a junior group in the church, trained to take over the responsibilities of the older group.

Perhaps their most active purpose was to acquaint themselves and others with conditions abroad, wherever the Christian Church was at work.

## 6. The Women's Home Missionary Society

This society was founded in 1887. It was an ardent and useful society up to the time of its dissolution in 1939. It had sub-organizations: The "Queen Esther Circle" was a corresponding group of much younger women. This group later changed its name to the "Ella F. Reed Society," in honor of Mrs. George E. Reed, the wife of the college president. The two groups, the Women's Home Missionary Society, and the Ella F. Reed Society, carried on their work independently of each other, but had frequent combined meetings.

The Ella F. Reed Society proved a valuable auxiliary. They furnished some scholarships for foreign students in this country. They made a comprehensive plan for regional visiting of members who were ill, and of others who needed their help.

In 1928 these two home missionary societies united, taking the name of the "Ella F. Reed Home Missionary Society."

Mrs. Reed had organized also a group of children to be trained to take up the interests of the older society. They called themselves "The Busy Bees." These busy ones naturally left no records, but a few of our present members recall them.

The Home Missionary Society was full of good



deeds. They supported a room in a Southern Home, called the Matthew Simpson Home. They were interested in, and made contributions to The Mt. Alto Sanatorium. They established a contact with several frontier and struggling mission churches, and kept up the interest, sending them clothing and supplies of all sorts. "It is time to send our annual barrel." They held bazaars and sewing bees, often bringing their work to the regular meetings. They do seem to have made an unconscionable number of aprons, but surely not too many, for the money from their ready sale was put to good use, and the aprons doubtless graced as many kitchens.

Both Dr. and Mrs. Reed were exceedingly outgiving in their services to all parts of the church work. We have thought it best, in this history, not to single out individual persons who have served the church. But since we have discussed at length the relations between the college and the church, it seems fitting to say that Dr. and Mrs. Reed were outstanding in their influence in melding the "town and gown" elements in the church, and that these elements were never more closely united than in their day.

## 7. The Epworth League

This society was organized in our church in 1891. It was, presumably, a society for young people, but in our local church we remember it as a gathering of the whole church family, in which persons of all ages took part. In this respect it seems to have been

unique; we do not know of any other group that has so nearly filled the place of a home fireside devotional group.

The general society was first recognized by the general conference in 1892, but there had been groups in existence as early as 1890. The Oxford League, which united with four other societies to form The Epworth League, had published a really superior youth magazine, called *Our Youth*, which in 1890 was merged with *The Epworth Herald*, which now became the organ of the new Epworth League. We remember *The Epworth Herald* vividly, with the picture of John Wesley on its masthead, and the thrilling slogan, "The World is my Parish."

The name Epworth was taken, of course, from the English Church of which Wesley's father had been rector. That, incidentally, was the church that refused admission to John Wesley and his followers after they came back from America, because of their nonconformist activities. So Wesley took his group of listeners out to the church yard, where he proceeded with his sermon, using his father's flat tombstone as a pulpit.

The Quarterly Conference notes in 1893 report: "Our Epworth League is doing a good work. The lecture room is too small to hold the crowd that desire to enjoy the meeting. The Junior League, too, is doing finely." The local League was flourishing from the start. The first report, submitted in 1892, recorded two hundred and forty-five members.

The Epworth League was changed to the Methodist Youth Fellowship, at the time of union of the three Methodist Churches in the United States.

### 8. The Ushers' Association

This association, formed in 1921, continued formal meetings under that name till 1925. They then expanded their activities, and formed a "Laymen's Association," no longer active.

The "Ushers' Association" continues its effective work, but no longer has a formal organization. In fact, the obligations of ushers, formal or informal, have been taken seriously by the church from early days. We have on a previous page quoted the injunction of the pastor to the ushers: "No stranger ought to be allowed to attend worship with us even once without being cordially greeted, and invited to come again."

This attitude seems to be a characteristic of "Methodists of the old type" which has in no degree been lessened by the advance of formalism and institutionalism.

### 9. The Loomis Bible Class

Some fragmentary records of this class, long hidden in an attic, were brought to us just before the final typing of this manuscript. We are glad to include the mention of the class.

It was a class of adult women in the Sunday School, organized by Dr. Loomis in 1915, and after

his death in 1917 was taught for many years by the late Dr. Morris W. Prince. The members of the group were evidently deeply devoted to each other and to their teachers. They had a social organization, and held many meetings outside of the Sunday School. In 1944 they united with the Berean Class.

### 10. The Men's Bible Class

This has always been a notable feature of the church school. In 1912 there was inaugurated a "Personal Workers" Bible Class—an organized adult class, with a charter from The International Sunday School Association. This charter has been preserved. The roster of thirty-three charter members includes only one current name, that of J. Wesley Potter. The group has continued to be an active one. It has been conducted for many years by Dr. Herbert Wing, Jr.

### 11. The Berean Class

This class is of long standing; we cannot find out when it was organized, but it was going strong in 1917, since which date we have full records.

The record of its activities follows much the same pattern as that of the Altruist Class, which we have outlined in the succeeding paragraphs. It seems scarcely necessary to write the account twice; the two classes have a parallel record; meeting in the Church School with a devoted leader, and holding so-called group meetings at home, with some attempt at social diversion, but with a much more marked



interest in social service. There is a long record, forty years or more, of helping the church and the community, with a remarkable keenness for finding out local welfare enterprises and individual needs to which they can be useful. The inside records of these two classes, written up with an eye to the human elements involved, would surely make a juicy book. Six juicy books! It is a tempting field.

There is, however, one activity of The Berean Class which is unique. Mr. William S. Roney, who was once their leader, had the practice of making a personal gift, at Easter, of flowers to the children's department in the Church School. Since Mr. Roney's death, in 1920, the class has had an invariable custom of presenting to each individual child in the Church School a potted plant. This happy floral parade which one always meets on the way to church on an Easter morning is the most conspicuous if by no means the most important evidence of the good will of the class.

## 12. The Altruist Class

The Women's Bible Class was organized under that name by Mrs. Ida Carns, the wife of the Reverend C. M. Carns, who took up his residence here when appointed by the Conference as the Secretary of the Annuitant Fund. Mrs. Carns, who came here in 1916, records in her memoirs that she had been at once asked to take charge of the Women's Bible Class, and that, after a campaign for membership,



the class had been reorganized as "The Altruist Class." She speaks at length of her pleasure in the class, but no specific details of the class proceedings are given. For these we are dependent on the minute books of the organization from 1932 to the present.

They have a large group of auxiliary members, unable to attend the Sunday School meeting, and the entire group meets socially once a month. Besides their social activities, they are engaged in good works of a remarkable range. With no pose as a charity organization, or a church aid society, or a civic welfare group, they seem to have been active in all these fields. Even a superficial glance at their records through twenty years surprises one by their scope. They took on whatever little jobs needed help in the church, with donations regularly to the main church fund. They have been concerned about welfare work in the town: the County Home, the Children's Home, the District Nurse, and the needs of impoverished families. Many and generous baskets are sent out at Thanksgiving and Christmas. Frequently—in fact nearly always—there is a family in their care. A hastily recollection brings to mind ten or twelve such; there have been many more. And some more remote appeals: Indians in Oklahoma, poor churches in the south, many boxes of relief clothing to Europe, a concert for Casa Materna in Italy. They remind you of the devoted family servant in one of Marjorie Rawling's stories: "*Ah likes to take up the slack.*"

### 13. The Allison Adult Fellowship

This group, organized in 1948, is another class of the Church School which maintains a social existence outside of the school. It is an informal fellowship of about seventy-five members.

They have one Sunday evening meeting each month, which consists of a lecture or a discussion on some subject, not always of a distinctly religious nature, but having to do with Christian living. Usually at least one of these meetings each year is for the entire family, and one is open to all the members of the church or the general public.

The Sunday morning class is devoted to serious study and discussion of religious subjects along some plan laid out by themselves. The discussions and the interest they provoke are absorbing and very widely appreciated.

### 14. The Junior Choir

This group, under the direction of Miss Kathlyn King, was organized in January 1949, with twenty-two members. Their first gowns were made by the choir mothers, and were used till 1954 when new maroon gowns were purchased with money earned by the junior choir. The choir now numbers thirty-five, and sings on the average of once a month, taking the place of the senior choir in the morning worship service. They sing with such perfected training and with so much youthful ardor that looking at

them is only a close second best to hearing them. A committee of choir mothers help with the gowning of the children Sunday mornings and with any social activities the choir has.

The Junior Choir has been almost entirely self-sufficient. It has bought most of its own music and raised over three hundred dollars for the purchase of their gowns.

Several programs have been presented by the choir at Christmas time. Last year the program included selections sung by the sixth grade glee club of the Carlisle schools, as well as talent from our own choir members. Programs have also been given in the spring. These included choir numbers as well as solos. Most of the choir members play the piano, or some other instrument.

At the rebuilding festival last spring the choir supplied two ten minute periods of music during the evening.

This year we had fourteen new members; most of these were younger children who have been anxiously waiting till they were old enough to join the choir. They must be in fourth grade of school. The oldest one is fifteen, and she has been in the choir ever since it was organized. Many others have been in the choir four or five years.

### 15. Junior World Service Club

In November, 1954, the Junior World Service Club celebrated its eighth birthday by making scrapbooks for the Faith Cabin Libraries in Georgia.

The group meets the second Sunday of every month to learn of our neighbors round the world. All children in the Junior Department are members of the club.

Mrs. Elbert Brown organized the group in 1946, after a visit to Casa Materna, Italy, the largest Protestant children's home in southern Europe. Now, partly through the children's efforts, this school is under the Methodist Board of Missions.

## 16. The Boy Scouts

A new and forward looking organization sponsored by the church is the Boy Scout Troop 189. This has been organized under the expert and ardent leadership of C. Gail Norris, Jr. There have been previous efforts at Boy Scout organization in the church, in arrested development until the organization inaugurated by Mr. Norris, early in 1954. The troop, inspired by the Scout ideals of service and leadership, is growing, and offers much, both for the prospect of community service, and for the development of the youth of our own church.

This, then, is the outline of the history of the Methodist Church in Carlisle, from the earliest Methodist Society, down to the year of the church fire. At the time of this writing (1954), the church and Sunday School are accommodated in the College buildings. The old church house has been conditioned for temporary use for the pastor's office and various group meetings. The plans for the erection

of a new church have been made, and work on the new building is about to begin.

### THE ROAD AHEAD

But a history of a living church can never be finished. And always the unfinished part is the more interesting and important. The year of the writing of this history, with loss and misfortune behind us, and the future unsolved, is, in several respects, the most important year of the hundred and sixty-two we have tried to record. The fact is that the church life not only has lost no ground, but has made definite progress in each of its phases. It is as if the very difficulties and emergencies had intensified the purpose of the church. The congregational worship service has never been more alive. Not only are the activities of the various societies unimpeded, but new ones have been inaugurated. And all this in spite of—or could it be partly because of—the pressure of planning for the new church. The Official Board and the various planning committees have borne wholeheartedly the very heavy burden of conference and organization of work. This has meant a generosity of time and effort and a sacrifice of personal convenience which perhaps no one but themselves can realize; all the more generous because it is not proclaimed.

The new church building, as planned, has taken into account the accommodation of every phase of the church life—and those phases are many. There



is first, and of chief importance, the sanctuary, which is the heart of the church. There is to be ample provision for a growing church school where, from the nursery to the adult classes, the convenient surroundings will promote efficient work. There will be room for our young people, both for devotion and for fellowship, with every incentive to make the church the very center of their life, and, to an extent never before realized, there will be an opportunity for the college students to give to the church and to get from it the full benefit of fellowship.

A long way from Francis Asbury in the Carlisle Court House, and from John Wesley on his father's tombstone. Well, a long way in chronological years, and in physical convenience; but not a long way, really.

And the same Light unto their path.



## ***ADDENDA***

- I. List of Pastors of the Methodist Church from 1794-1954.**
- II. List of church records consulted by compilers of this history.**
- III. List of official members of the church in 1954.**



**I. List of Pastors of the Methodist  
Church from 1794-1954.**





## I.

# LIST OF PASTORS OF THE METHODIST CHURCH

1794-1954

The earlier ones of these have been copied from Dr. Houck's history. (1918). Those from 1889 to 1954 have been re-checked with the conference records.

Carlisle was at first on a circuit, and more than one preacher was sometimes assigned. From 1813-1868 we were in The Baltimore Conference. Since 1869, Carlisle has been in The Central Pennsylvania Conference. In 1871, the Conference met in Carlisle.

One would like to have some knowledge of these early preachers—how they lived, what other charges they had, what they went on to after their early hardships here. The experiences of pioneer Methodist ministers, as we read of them, were heroic and dramatic. In our record, the name on the list sometimes recurs ten or twenty years later. Was it, perhaps, the same worn circuit rider, back to the same charge, or was it a son inspired to relive his father's hardships?

There are occasional familiar names, even in the very early lists. In 1813, a circuit rider serving this station was Tobias Reiley, who was a great-great uncle of our Mrs. Eddy. The pastor in 1819 was James Reiley, a brother of Tobias. He was Mrs. Eddy's great grandfather.

The William Prettyman, of 1820-21 was of the same Maryland family as our late College President, Dr. C. W. Prettyman.

## LIST

- |                                     |  |
|-------------------------------------|--|
| 1794—Wm. McDowell, Wm. Talbot       | 1809—Robert Burch, D. Stanbury           |
| 1795—Joshua Jones, Regin Cash       | 1810—James Reed, Jeb Guest               |
| 1796—Thomas F. Sargent, L. Matthews | 1811—James Reed, Peter Weaver, R. Wilson |
| 1797—Joseph Rowan                   | 1812—W. Houston, W. Lodge, J. Ewen       |
| 1798—Joseph Rowan                   | 1813—James McCann, Tobias Reiley         |
| 1799—Shely Bunn                     | 1814—James McCann                        |
| 1800—David Stephens, Abram Andrews  | 1815—Samuel Montgomery, Caleb Leach      |
| 1801—James Smith, John Walls        | 1816—Richard Tydings, Robert Boyd        |
| 1802—Robert Roberts                 | 1817—Richard Tydings, George Brown       |
| 1803—"Preachers to be supplied"     | 1818—Edward Matthews, Samuel Davis       |
| 1804—Jacob Gruber, Wm. Brandon      | 1819—James Reiley                        |
| 1805—Solomon Harris, L. Cassel      | 1820—William Prettyman                   |
| 1806—James Paynter, Joseph Carson   | 1821—William Prettyman                   |
| 1807—James Hunter, Jacob Powell     | 1822—Caleb Reynolds                      |
| 1808—Robert Burch, L. Matthews      |  |

Carlisle organized into a station in 1823.

- |                        |                        |
|------------------------|------------------------|
| 1823—John Bear         | 1836—George C. Cookman |
| 1824—Robert S. Vinton  | 1837—George C. Cookman |
| 1825—Alfred Griffith   | 1838—Theodore Thornton |
| 1826—Alfred Griffith   | 1839—Theodore Thornton |
| 1827—Henry Slicer      | 1840—Henry Slicer      |
| 1828—Charles A. Davis  | 1841—Henry Slicer      |
| 1829—Charles A. Davis  | 1842—Henry Tarring     |
| 1830—Samuel Bryson     | 1843—Henry Tarring     |
| 1831—Thomas B. Sargent | 1844—John Davis        |
| 1832—Edwin Dorsey      | 1845—John A. Gore      |
| 1833—Job Guest         | 1846—John A. Gore      |
| 1834—Job Guest         | 1847—B. H. Nadall      |
| 1835—Henry Kepler      | 1848—B. H. Nadall      |

1859—George B. Chenoweth  
1860—George B. Chenoweth  
1861—Joseph A. Ross  
1862—R. Wesley Black  
1863—R. Wesley Black  
1864—Thomas Sherlock  
1865—Thomas Sherlock  
1866—David H. Carroll  
1867—David H. Carroll  
1868—W. R. Mills

1908-1910—James H. Black  
1910-1913—George M. Klepfer  
1914-1919—Joseph H. Price  
1919-1922—J. Edgar Skillington  
1922-1925—John E. Beard  
1925-1929—J. Walter Skillington  
1929-1932—Edgar R. Heckman  
1932-1941—W. Emory Hartman  
1941-1945—J. Resler Shultz  
1945-1946—F. LaMont Hennin-  
ger  
1946-1949—Harry F. Babcock  
1949-1953—D. Fred Wertz  
1953—C. Gail Norris

1869-1870—Hiles C. Pardoe  
1871-1872—John D. Brown  
1872-1874—G. Tarring Gray  
1875-1876—George Leidy  
1877-1879—Jesse B. Young  
1880-1881—A. Duncan Yocum  
1882-1883—Milton K. Foster  
1884-1886—Benjamin B. Hamlin  
1887-1888—A. Duncan Yocum  
1889-1891—W. W. Evans  
1892-1893—E. H. Yocum  
1894-1898—William Frysinger  
1899-1902—Benjamin H. Mosser  
1903-1907—W. P. Shriner





**II. List of church records consulted  
by compilers of this history.**



## II.

### LIST OF CHURCH RECORDS

This is a complete list of the records which, supplemented by reference to old newspapers, have been used in writing this history. They are now all labeled and indexed, and packed in steel boxes which, at present, are in the custody of Dr. Wing. The numbers on this list correspond to numbers on the labels attached to the items. So far as we know, they are the only records available. (We are fortified against the sudden appearance of additional important ones the day after this book goes to press!) For the convenience of the reader, blank pages for added notes, are inserted at the end of the book. And, of course, if you are really hot-foot, you can go to the Hamilton Historical Library, with its wonderful collection of local newspapers, and you can turn yellow page, by yellow page, from the beginning of time, looking for news items about the church. (We do not recommend this procedure; we merely mention the possibility.)

### RECORDS

1. Minutes of Trustees—1806-1854. (This is the oldest known record.)
2. Minutes of Trustees—1854-1866.
3. Minutes of Trustees—1868-1907.
4. Minutes of Official Board 1902-1906.
5. Steward's Book, and Quarterly Conference Minutes 1823-1849.
6. Church membership record 1823-1833.
7. Quarterly Conference Minutes 1850-1887.
8. Quarterly Conference Minutes 1889-1911.

9. Minutes of "Ladies' and Pastor's Christian Union" 1869-1870.

10. Cornerstone Box—placed in "The Centenary Church", 1876:

1. Official Board List 1876

2. Discipline—1876

3. "Carlisle Herald" Aug. 10, 1876

4. "Valley Sentinel" July 28, 1876

5. "The Conference News" Aug. 1, 1876

6. "The Christian Advocate" Aug. 3, 1876

7. Stereograph of the old church

8. "Mountain Echo" Mt. Holly Springs, Aug. 6, 1876

9. "American Volunteer" Aug. 3, 1876

10. "Daily Camp Journal" Aug., 1876

11. Church Treasurer's Book 1912.

12. Church Treasurer's Book 1913.

13. Church Treasurer's Book. (No year recorded, probably later than 1913.)

14. Women's Foreign Missionary Society Treasurer's Book 1924-1927.

15. Women's Foreign Missionary Society Treasurer's Book 1927-1930.

16. Minutes of W. F. M. S. 1905-1919.

17. Minutes of W. F. M. S. 1920-1921.

18. Minutes of W. F. M. S. 1922-1925.

19. Minutes of W. F. M. S. 1925-1929.

20. Minutes of Usher's Association 1921-1925.

21. Minutes of Altruist Class 1932-1942.

22. Minutes of Altruist Class 1942-1953.

23. Envelope: Deeds, Title Records. (List inside envelope.)

24. Envelope: Quarterly Conference Minutes—unbound 1890-1908. File incomplete.

25. Old book of "Sacred Songs"—"Royal Diadem."

26. Folder containing:
  1. Records of tracts of real estate owned by church.  
(Compiled by the late Thomas E. Vale, with record added by Merrill F. Hummel.)
  2. MS of talk given by Dr. Bell to Adult Fellowship
  3. Historical record of church by Dr. Hauck 1918
  4. Carlisle Herald 1892 (Dedication of church)
  5. A three page summary of church history—source unknown.
27. Records of building of Allison Memorial Church 1889-1892:
  1. Dr. Evans' correspondence
  2. Dr. Evans' accounts (including "Pledge Book")
  3. Record of building committee
  4. Newspapers recording dedication of church.
28. Womens' Society for Christian Service first minute book (1940-41) account of organization.
29. Minutes of W. S. C. S. 1941-1951.
30. Treasurer's book of W. S. C. S. 1940-1946.
31. W. S. C. S. 1949-1951 "Supplementary book."
32. Women's Home Missionary Society Treasurer's books 1927-1940 (5 books).
33. W. H. M. S. minutes 1887-1895.
34. W. H. M. S. minutes 1896-1911.
35. W. H. M. S. minutes 1911-1920.
36. W. H. M. S. minutes 1926-1928.
37. The Berean Class minutes 1917-1922.
38. The Berean Class minutes 1922-1925.
39. The Berean Class minutes 1926-1929.
40. The Berean Class minutes 1930-1938.
41. Folder of newspapers recording 45th anniversary of church.
42. Folder of miscellaneous papers:
  1. Program of flag dedication 1941
  2. Program Sanctuary Windows Musical Program 1947



3. Church Bulletin 1920
4. Church Bulletin 1926
5. Opening of Church House 1923 (program)
6. Directory of membership 1900
7. Directory of membership 1916
8. Historical Data of Church choir 1932-1954 (Furnished by Mrs. Leslie Karper).
43. Additional copies of Dr. McIntire's "Methodism in Carlisle."
44. A few miscellaneous papers; including charter of "Personal Workers Class"—1912.

**III. List of official members of the  
church in 1954.**



### III

## OFFICIAL MEMBERS OF CHURCH

### JANUARY, 1955

*Pastor:* The Rev. C. Gail Norris

*Organist:* Mrs. Horace E. Rogers

*Choir Director:* Miss Kathlyn King

*Junior Choir Director:* Miss Kathlyn King

*Church Treasurer:* Olen V. Yates

*Financial Secretary:* Ray S. Hartzell

*Chairman Official Board:* Robert Craig

*Church School Superintendent:* Horace E. Rogers

*Lay Leader:* Horace E. Rogers

*President Allison Adult Fellowship:* Malcolm Simons

*President Methodist Youth Fellowship:* Ellen Weigel

*President W. S. C. S.:* Mrs. Wm. J. Thompson

*Church Secretary:* Mrs. Harold Eckert

### TRUSTEES

#### *Term Expires 1955*

- |                    |                  |
|--------------------|------------------|
| 1. Hummel, M. F.   | 2. Hargis, J. H. |
| 3. Thompson, W. J. |                  |

#### *Term Expires 1956*

- |                    |                    |
|--------------------|--------------------|
| 1. Park, Harold E. | 2. Potter, John W. |
| 3. Wing, Herbert   |                    |

#### *Term Expires 1957*

- |                          |                        |
|--------------------------|------------------------|
| 1. Peters, John B.       | 2. Masland, C. H., III |
| 3. Craig, Robert A., Jr. |                        |

## STEWARDS

### *Term Expires 1955*

- |                          |                     |
|--------------------------|---------------------|
| 1. Adams, John I.        | 7. Day, Ralph T. H. |
| 2. Anthony, Joseph E.    | 8. Drum, T. F.      |
| 3. Braund, P. S., Jr.    | 9. Eckert, Harold   |
| 4. Chilton, R. W.        | 10. Eastep, E. I.   |
| 5. Craver, F. E.         | 11. Graham, Garnet  |
| 6. Craig, Robert A., Jr. | 12. Herber, E. C.   |
| 13. James, Benjamin      |                     |

### *Term Expires 1956*

- |                         |                       |
|-------------------------|-----------------------|
| 1. Kirk, W. Wright      | 7. Nickum, Richard H. |
| 2. Lickel, Chester A.   | 8. Olmstead, Edwin H. |
| 3. Liversidge, T. L.    | 9. Park, Harold E.    |
| 4. Masland, C. H., III  | 10. Peters, John B.   |
| 5. McDonnell, Fred V.   | 11. Reese, Lee        |
| 6. Neyhard, Helen B.    | 12. White, Paul E.    |
| 13. Shuman, George, Jr. |                       |

### *Term Expires 1957*

- |                          |   |
|--------------------------|---|
| 1. Reynolds, W. B.       | 8. Woomer, Kenneth                                |
| 2. Scott, Donald A.      | 9. Yates, Paul                                    |
| 3. Spangler, J. Clifford | 10. Foster, Mrs. Joseph B.<br>(Communion Steward) |
| 4. Spear, Elmer E.       | 11. Hill, Bertram C.                              |
| 5. Thompson, Russell I.  | 12. Newton, T. E.                                 |
| 6. Vuilleumier, E. A.    | 13. Simons, Malcolm                               |
| 7. Wagner, Richard H.    |   |

## HONORARY STEWARDS

Edel, William W.

Hummel, C. M.



















































